CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

CHRISTIANITY IN INDIA.

The second question proposed by Dr Ware, in his letter to Mr Adam, is—*What is the number and character of converts?* Omitting at present all notice of the *character* of the converts, Mr Adam proceeds to speak of their number. He first quotes the accounts given by the missionaries themselves. In Dr Brown's History of Missions the number of native converts made by the Baptist missionaries up to the year 1811, is stated to be about 140. This statement is supposed to have been drawn from the different missionary accounts that had been published. Mr Adam proceeds to say:—

"In the Quarterly Friend of India, edited by the Serampore Missionaries, a writer, understood to be Dr Marshman, speaks of the number of natives who have given up idolatry by embracing Christianity, as already including 'a native Christian population of more than a thousand.' Again, he speaks of there being altogether 'nearly a thousand baptised natives.'—And still further on he speaks of 'a native Protestant population, including perhaps a thousand individuals young and old' having 'gradually grown up in this Presidency within these twenty-two years.' Whoever the writer may be, this is manifestly the language of one who on this occasion did not attend to the accuracy of his statements. The native Christians, it would appear, are estimated at somewhat about a thousand, but it is left uncertain whether they are *more* than a thousand, *nearly* a thousand, or *perhaps* a thousand; whether this number includes only the *baptized* i. e. adult persons, or also the young i. e. the *unbaptized* descendants of the former; and whether also it includes all those who have died, been excommunicated, or have apostatized *within these twenty-two years*, or only those who are *now* alive and in full communion with the Baptist churches. In the Serampore & Calcutta Second Report for 1822, of Baptist churches and missionary stations in Bengal and Hindoosthan, there is a similarly indefinite expression. It is there represented to be 'a pleasing fact that Christianity has made such an advance in this country, that it has now become absolutely necessary to prepare books for Hindoo preachers, and means for enlarging the minds of hundreds of native Christians in knowledge." *How many* hundreds of native Christians there are, is not stated.

"Leaving these vague and unsatisfactory accounts I shall now quote some particular statements. In the Baptist Magazine for July, 1819, as quoted in the Quarterly Friend of India, there is an extract of a letter from Serampore to the following effect:—"It appears from an account drawn up by one of our native brethren that there are living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusions of Mahomet; we would call them Christians; some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others we confess, and we do it with weeping, that we have been disappointed; by their conduct they are the enemies of the cross of Christ; but even about them there is something to cheer the mind; they have not returned, they have no wish to return to idolatry; not a single case has occurred of a man after his baptism ever returning *heartily* to idolatry.' This letter is honourable to the zeal and christian feeling of the writer, and exhibits upon the whole a correct view of the salutary tendency of the instructions given by the missionaries in preventing even apostates from returning heartily to idolatry; but we are not told *how many* of the above-mentioned number had remained steady in their christian faith and practice, nor *how many* had fallen away. Having never seen or heard of nearly so great a number of native Christians at Serampore, I conclude that a very considerable proportion of them must have been of the latter description. In the Monthly Friend of India for May, 1820, the number of native converts in the employment of the missionaries at Serampore is stated to be thirty-five, besides from ten to fifteen native christian itinerants in different parts of the country; I think it probable that the entire number of native converts at Serampore is not much greater."

Mr Adam proceeds to name a number of places at each of which a few converts had been made by the Serampore Baptist Missionaries,—the whole amounting to less than one hundred and fifty, and these not all native converts. "The Calcutta Baptist Missionaries, (says Mr Adam) have baptized altogether four native converts, of whom one is dead and another has partially relapsed. In April, 1823, the Independent missionaries in Calcutta baptized their first and only convert, but they have hopes of two others." There are native churches at several other places at which he has not ascertained the number of converts. He closes his reply to Dr Ware's second question with the following remarks:—

"The result of my own observations, of my examinations, of the different missionary accounts to which I have had access, and of my inquiries from those who, in some cases, have had better means of knowing or of being informed than myself, is, that the number of native converts, properly so called, now living, and in full communion with one or other of the Protestant missionary churches, does not exceed three hundred. It will give me pleasure to see it proved that there are nearly a thousand baptized natives; but it will not surprize me if an accurate investigation should shew that the number of persons is even less than that which I have stated. Whatever be the number of real converts, however, many of them have relations, children, friends, and acquaintances who, although not converts, may be considered as belonging to the native Christian population, on account of their being brought, in a greater or less degree, within the sphere of Christian instruction. The number of these it would be still more unsatisfactory to compute."

Third Question. *Are those Hindoos who profess Christianity respectable for their understanding, their morals, and their condition in life?*

To this question Mr Adam replies that he had known only one who appeared from his writings to be a man of much reflection. He, however, proceeds to say:—

"It would be absurd to deny that there are those who, if they had possessed the advantages which educated Europeans have enjoyed, would perhaps have equally well improved them. All that I mean to say is, that with the very few advantages which they have enjoyed, none, as far as I know, have discovered any reach of intellect calculated to excite the respect of their countrymen or to promise future usefulness amongst them."

In relation to the morals of the natives Mr Adam quotes some statements of a writer in the Friend of India, respecting them, in which there is apparently a laboured attempt to show them to advantage. He also alludes to some other statements, supposed to be by the same author, which are inconsistent with those first mentioned. Mr Adam's own opinion on the subject will be gathered from the following extract:—

"Another remark that presents itself is that I have never known any other missionary who has etertained so high an opinion of the moral character of the native Christians as is here expressed. On the contrary I have always understood that the impression respecting them on the minds of those missionaries who have had opportunities of personal observation was much less in their favour, and if my information is correct, such descriptions of them have not met with the entire approbation of the elder, and perhaps less sanguine colleague, of the writer in the Friend of India. In delivering my opinion, it would be unjust if I were to bring a charge of immorality against a body of men some of whom I have never seen or known.—From what I have known of them personally, or have received on good authority, I am inclined to think that they are in some respects superior to their idolatrous countrymen of the same rank and station, and perhaps in other respects inferior to their former selves. Speaking in a general way so as to admit of exceptions, it may I think be said with truth that they have improved more in the active than in the passive, in the social than in the personal virtues; in self-respect and in benevolence to others, than in humility and self-government. The former are those virtues in which Hindoos are most deficient; hitherto the native Christians have been most wanting in the latter. But although this is contrary to what might be wished, it is nothing more than what might be expected. It is natural to the human mind to pass from one extreme to another. Such was the case, although in a less degree, with the first Gentile converts to Christianity, and such probably will always be the case with those who suddenly change their religion, and who, with the errors, are compelled by intolerance to relinquish also the habitual restraints, of that in which they have been educated. If I were required to adduce facts in corroboration of the less favorable view which I have given of the character of the native Christians, I would refer to the comparative frequency of suspensions and excommunications from church fellowship, and of apostacies from the christian faith and profession, i. e. the freqnency of these compared with the actual number of native converts.

To the question respecting the condition of life, Mr Adams replies:—

"All the converts that I have ever known or of whom I have ever heard are dependent in their circumstances, having no means of subsistence but from their own labour or from the charity of others. Some are employed as domestic servants, others as compositors, &c. in printing offices, and others as itinerant preachers at a rate of salary not more than a domestic servant or a compositor receives. Those at Jessore are principally of that class denominated Ryots, that is, husbandmen or cultivators of the ground, and others were before their conversion not accustomed to any regular occupation, either wandering in an unsettled manner over the country, or (see Monthly Friend of India, for May, 1820, pp. 137, 138,) living in idleness in the houses of their wealthy relatives. There may be native converts who possess a competency, without the necessity of having a stated employment or of receiving gratuitous support, but I have never known or heard of any of this description. According to Hindoo law all heritable property is forfeited by a relinquishment of Hindooism; but I have not learned that this law was ever required to be enforced against any Hindoo who had embraced Christianity.

THE SHORTNESS OF LIFE, AND UNCERTAINTY OF RICHES.

If you should see a man, who were to cross from Dover to Calais, run about very busy and solicitous, and trouble himself many weeks before in making provisions for his voyage, would you commend him for a cautious and discreet person, or laugh at him for a timorous and impertinent coxcomb? A man, who is excessive in his pains and diligence, and who consumes the greatest part of his time in furnishing the remainder with all conveniences and even superfluities, is to angels and wise men no less ridiculous; he does as little consider the shortness of his passage, that he might proportion his cares accordingly. It is, alas! so narrow a strait betwixt the womb and the grave, that it might be called the *Pas de Vie*, as well as that the *Pas de Calais*.

We are all *ephemeroi*, (as Pindar calls us,) creatures of a day, and therefore our Saviour bounds our desires to that little space: as if it were very probable that every day should be our last, we are taught to demand even bread for no longer a time. The sun ought not to set upon our covetousness, any more than upon our anger: but, as to God Almighty a thousand years are as one day, so, in direct opposition, one day to the covetous man is as a thousand years: "tam brevi fortis jaculatur ævo multa," so far he shoots beyond his butt; one would think he were of the opinion of the Millenaries, and hoped for so long a reign upon earth. The patriarchs before the flood, who enjoyed almost such a life, made, we are sure, less stores for the maintaining of it: they, who lived nine hundred years, scarcely provided for a few days; we, who live but a few days, provide at least for nine hundred years. What a strange alteration is this of human life and manners! and yet we see an imitation of it in every man's particular experience; for we begin not the care of life till it be half spent, and still increase them as that decreases.

What is there among the actions of beasts so illogical and repugnant to reason? When they do any thing which seems to proceed from that which we call reason, we disdain to allow them that perfection, and attribute it only to a natural instinct: and are not we fools, too, by the same kind of instinct? If we could but learn to number our days (as we are taught to pray that we might,) we should adjust much better our other accounts; but, whilst we never consider an end of them, it is no wonder if our cares for them be without end too. Horace advises very wisely, and in excellent good words,

"— spatio brevi
Spem longam reseces;"

from a short life cut off all hopes that grow too long. They must be pruned away like suckers, that choke the mother plant, and hinder it from bearing fruit And in another place, to the same sense,

"Vitæ summa brevis spem nos vetat inchoare longam;"

which Seneca does not mend, when he says, "O! quanta dementia est spes longas inchoantium!" but he gives an example there of an acquaintance of his, Senecio, who, from a very mean beginning, by great industry in turning about of money through all ways of gain, had attained to extraordinary riches, but died on a sudden, after having supped merrily, "in ipso actu bene cedentium rerum, in ipso procurrentis fortunæ impetu," in the full course of his good fortune, when she had a high tide and a stiff gale, and all her sails on; upon which occasion he cries, out of Virgil,

"Insere nunc, Melibæe, pyros; pone ordine vites!"

——Go, Melibæus, now,
Go graff thy orchards, and thy vineyards plant.
Behold the fruit!

For this Senecio I have no compassion, because he was taken, as we say, *in ipso facto*, still labouring in the work of avarice; but the poor rich man in St Luke (whose case was not like this) I could pity, methinks, if the Scripture would permit me: for he seems to have been satisfied at last; he confesses he had enough for many years; he bids his soul take its ease; and yet, for all that, God says to him, "Thou fool, this night thy soul shall be required of thee; and the things thou hast laid up, who shall they belong to?" Where shall we find the causes of this bitter reproach and terrible judgment? We may find, I think, two; and God, perhaps, saw more: first, that he did not intend true rest to his soul, but only to change the employments of it from avarice to luxury; his design is, to eat, and to drink, and to be merry: secondly, that he went on too long before he thought of resting; the fulness of his old barns had not sufficed him; he would stay till he was forced to build new ones; and God meted out to him in the same measure: since he would have more riches than his life could contain, God destroyed his life, and gave the fruits of it to another.

Thus God takes away sometimes the man from his riches, and no less frequently riches from the man. What hope can there be o such a marriage, where both parties are so fickle and uncertain? by what bonds can such a people be kept long together?

Why dost thou heap up wealth, which thou must quit,
Or, what is worse, be left by it?
Why dost thou load thyself when thou'rt to fly,
Oh man, ordain'd to die?

Why dost thou build up stately rooms on high;
Thou who art under ground to lie?
Thou sow'st and plantest, but no fruit must see;
For death, alas! is sowing thee.

Suppose thou fortune couldst to tameness bring,
And clip or pinion her wing;
Suppose thou couldst on fate so far prevail,
As not to cut off thy entail;

Yet death at all thy subtilty will laugh;
Death will that foolish gardener mock,
Who does a slight and annual plant engraff
Upon a lasting stock.

Thou dost thyself wise and industrious deem;
A mighty husband thou wouldst seem.
Fond man, like a bought slave, thou all the while
Dost but for others sweat and toil.

Officious fool! that needs must meddling be
In business that concerns not thee!
For when to future years thou extend'st thy cares,
Thou deal'st in other men's affairs.

Even aged men, as if they truly were
Children again, for age prepare;
Provisions for long travel they design,
In the last point of their short line.

Wisely the ant against poor winter hoards
The stock, which summer's wealth affords.
In grasshoppers that must at autumn die,
How vain were such an industry!

Of power and honour the deceitful light
Might half excuse our cheated sight,
If it of life the whole small time would stay,
And be our sun-shine all the day;

Like lightning, that, begot but in a cloud,
(Though shining bright, and speaking loud)
Whilst it begins, concludes its violent race,
And where it gilds, it wounds the place.

Oh scene of fortune, which dost fair appear
Only to men that stand not near!
Proud poverty, that tinsel bravery wears!
And, like a rainbow, painted tears!

Be prudent, and the shore in prospect keep;
In a weak boat trust not the deep;
Placed beneath envy, above envying rise;
Pity great men, great things despise.

The wise example of the heavenly lark,
Thy fellow-poet, Cowley, mark:
Above the clouds let thy proud music sound;
Thy humble nest build on the ground.

ON FAMILY WORSHIP.

Family religion is of unspeakable importance. Its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them.—Fine language will shoot about them. Formality of connexion or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly.—Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effects of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurricanes and cares of life. It says, "There is a God!—There is a spirtual world!—There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children and his flocks and herds. Something gentle, quiet, moderate should be our aim. There should be no scolding: it should be mild and pleasant.

Children and servants should see us acting on the Psalmist's declaration, *I will speak of thy testimony before kings.* If a great man happen to be present, let them see that I deem him nothing.—*Cecil's Remains.*

The first Baptist Church of America was founded at Providence in 1639. Their sentiments spreading into Massachusetts, in 1651, the general court passed a law against them, inflicting banishment for persisting in the promulgation of their doctrines. In 1658, Quakers making their appearance in Massachusetts, the legislature of that colony passed several laws against them. No master of a vessel was allowed to bring any one of this sect into its jurisdiction on penalty of one hundred pounds. Other still severer penalties were inflicted upon them in 1657, such as cutting their ears, and boring their tongue with a hot iron. They were at length banished on pain of death, and four refusing to go, were executed in 1659.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 10, 1824.

The following extract from the Journal of one of the Ceylon Missionaries, published in the Missionary Herald, shews that no religion will be embraced by the intelligent natives of India, that will not stand the test of reason, or that is not in accordance with our natural sentiments of justice and humanity:—

"Had an interesting conversation with the Interpreter of the Court at Mallagum, one of the most respectable natives in this region. He has some acquaintance with the christian scriptures. About a year ago he began to read the old testament in course; but proceded no farther than Leviticus, when he tired out among the ceremonies and laws of Moses. He however seems still ready to hear the truth, and not quite satisfied with the experiment he has made. In the course of our conversation to-day, he had three difficulties;—one, that Christians say all wicked people will go to hell, to one place, whereas there are many kinds of wicked people. Some commit great sins; some less; while all are to be, as he supposed, punished alike.—Another was, that children are liable to go to hell. Now, said he, putting his hand on the head of a fine boy about eight years of age, this little innocent boy never did any thing wrong in his life; and I cannot believe any religion that says he is liable to go to hell."

The writer proceeds to say:—

"I talked with him freely on these and other subjects, and endeavoured to show him wherein he had wrong notions of the Christian religion. He seemed in part satisfied, and I believe *almost* persuaded to be a Christian."

We perceive from the above, the importance of presenting Christianity, to those whom we wish to reclaim from idolatry, in all its native purity, simplicity, and reasonableness. There seems to us but little doubt that such a man as is here discribed by the missionary, might easily be brought to embrace Christianity, could it be made known to him, as taught by Jesus Christ, and his apostles. That it had been represented to him mingled with a greater or less degree of error is altogether probable. His objections arose from what he gathered from the preaching of the missionaries, and not from a perusal of the scriptures. It would undoubtedly be difficult for any one to address himself on religious subjects to the natives of India, in such a manner that his meaning should not be sometimes misunderstood, yet we think it well worth the inquiry of the missionaries whether their stile of preaching, and the system of doctrines they inculcate, are not of a character adapted to excite unreasonable objections, and to bring reproach upon Christianity, by causing it to be misunderstood.

Rammohun Roy. The following precious document is from the Missionary Herald just published, and is said to be part of a communication of Rev. Mr Mill, one of the Calcutta missionaries, to the Society in Great Britain for the propagation of the Gospel. It speaks for itself; we therefore insert it entire, without comment. It was to be expected that so able an advocate for the Divine Unity, and so powerful an opposer of the leading doctrines of Calvinism, as Rammohun Roy, would excite the enmity, and be a subject of the detraction of all who are pledged to the support of the *trinity* and its accompaniments. Mr Mill, speaking of the increasing desire of information among the Hindoos, adds:—

"But there is one appearance of this kind, which, as it bears more immediately upon the great object always before us, I cannot omit. I mean the rise, in different parts of India, of persons, who, on the principles of natural religion only, oppose, in speech and writing, the reigning superstitions of their countrymen, as impious and abominable. Those men, who are mostly of high caste as Hindoos, and retain fully their place in society, are not indeed enlightened as to the remedy wanted for the evils which they discern; they mingle often, with their opposition, views respecting satisfaction and atonement, more remote from the truth than the traditions (however distorted and corrupt,) of the people whom they oppose; and they all want that disposition to undergo sacrifices in the cause of truth, which it seems that nothing but a better hope than theirs is able to inspire. Yet their party is extending itself; and while the leaders content with the sort of admiration which they excite, comply outwardly with the corruptions and superstitions that they are undermining, the effect on the community at large of this discussion, seems to be paving the way for their final destruction.

"The unfortunate course which the most celebrated of these leaders, Rammohun Roy, of Calcutta, has taken, is perhaps not unknown to the Society. From being an adversary of the Brahmins, his brethren, on their own ancient principles, and endeavoring to restore on the authority of *some part* of the Vedas and their commentators, the primeval tradition of the Divine Unity, and to oppose the evil of idolatry, of bloody and obscene rights, &c. he has latterly turned to profess himself a Christian; but it is such a Christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change.

"A work published by him some time since, under the very welcome and just title, "The Precepts of Jesus the Guide to Happiness and Peace," was an artful attempt, in exhibiting all the discourses of Christ which represented practice as the sum and substance of his religion, to set the MORALITY of the Gospel against its MYSTERIES; studiously omitting all those discourses which joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the Gospels; but when the Baptists of Serampore directly attacked the publication, he issued forth what he termed, "A Defence of the Precepts of Jesus," being an elaborate tract against the doctrine of the Trinity, with that of the Incarnation and Sacrifice of our Saviour. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the Baptists, and has since opened a Unitarian meeting-house at Calcutta—is conspicuous for nothing so much as the presumptuous vanity of its nominal author; its affectation of western learning, and attempts at Greek and Hebrew criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication (which, like his other publications, is not deficient either in style or plausibility of manner,) among the malignantly disposed, who will not inquire further, or among those of Mohammedan Superstition, who with their strong prejudices against the characteristic mystery of Christianity, are yet half convinced by its evidences, there are yet satisfactory appearances that the Antichristian Apostacy, which it supports, will not gain ground among the Christians of this place; and the rock upon which the Church is built will remain here, as in the whole world, unshaken."

Mount Lebanon. In the Journal of Mr Fisk, one of the Palestine missionaries, lately published in the Missionary Herald, we have an account of the convents on Mount Lebanon. Mr Fisk thinks there are about an hundred, and that they belong to the different orders as follows:—To the *Greeks* 10, *Syrian Catholics* 2, *Armenian Catholics* 3, *Greek Catholics* 20, *Maronites* 65. The convent of Mar Antonius, at Khoshiah, which he visited, contained 100 monks. He represents them as dirty, stupid and ignorant. One of the priests told him that not more than one fourth of the whole number could read. They have a press in the convent, and print their books in Syriac and Carshun.

EVANGELICAL MISSIONARY SOCIETY. The Treasurer of the Evangelical Missionary Society acknowledges the receipt of the following sums, as donations to the Society:—

Hon. Joseph Lyman, of Northamton,	50 00
A lady by Mr H. Burditt, - -	5 00
A lady by Geo. Bond, Esq. - -	5 00
Shrewsbury Female cent Society for aiding the Evangelical Mis. Soc.	10 00
Also Annual subscriptions. -	17 00

American Colonization Society. Notwithstanding the interest which has been excited in the minds of the community generally, in relation to the colonization of our free black population on the island of St Domingo, yet very active exertions continue to be made in favour of the objects of the American Society for colonization in Africa. If emigrants can be obtained who prefer Africa to Hayti, we sincerely hope that means may be found to transport them thither. Though we have never been very sanguine in our expectations of the success of this enterprise, yet as we are convinced that should it succeed it would prove a blessing to Africa, we cannot but wish it success, and are desirous of doing what our feeble means will allow to promote it.

From the progress which has been made by the natives at Freetown, in the Island of Siera Leone, good encouragement is felt respecting the progress of the natives in civilization, and the cultivation of the arts. It is understood that the colony has now a defence which sufficiently secures it against the attacks of the natives, and that those who go thither will have opportunity of being taught the mechanic arts, and of receiving religious instruction.

Newfoundland Schools. A society was formed in England about a year since, for the purpose of promoting the education of the rising generation in the island of Newfoundland. Upwards of $7,500 have been contributed for that purpose, and two schoolmasters and one schoolmistress engaged to undertake the business of instructing on the system of Dr Bell. It is stated that there are at present on the island only 16 schools for a population of 70,000.

Theological Seminary. We sometime since stated that a Theological Seminary had been established in Virginia. As there is, and will probably continue to be, frequent occasion to speak of this institution, we would take the liberty of suggesting to those concerned, the expediency of giving either the Seminary or the place of its location a *name*, that its friends may be able to designate it without a tedious circumlocution. When inquired of where this new institution is, we have no shorter way of replying, than to say, "*In the neighborhood of Hampden Sidney College, Prince Edward County, Virginia.*"

DEDICATION AND ORDINATION. The new Unitarian Society lately formed in Hallowell, Me. have erected an elegant church and invited Mr STEVENS EVERETT, of this city, to become their Pastor. The dedication of the house, and the ordination of the pastor elect will take place on Wednesday next. We understand that the Rev. Mr Walker, of Charlestown, will preach on the occasion.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

MR REED,

I was glad to see in your last Register a notice of the Report and doings of the "*Massachusetts Domestic Missionary Society.*" It seems to me quite time that the public were made acquainted with the manner in which their contributions for the assistance of feeble churches are appropriated. There is no doubt that a great proportion of contributors suppose that their charities are used for the assistance of feeble churches and societies on our frontiers, where there would otherwise be no religious instruction received. This may perhaps be the case in a few, and in but a few instances. The greater portion of the money is appropriated for the support of worship among a small number of disaffected persons in various towns, where there are regular Christian societies, but where a few, who claim to be the only righteous, are encouraged by some of the clergy around them to create strife and division as long as there is any prospect of fixing upon the people a minister of their own stamp, and when this hope fails them to withdraw and call themselves *feeble* societies. A number of cases of this description were mentioned by your corresponcent last week, and doubtless others are familiar to the minds of your readers. Now with whatever earnestness the promoters of these divisions may call on the community to come forward to the help of the Lord in the aid of these self-made *feeble* societies, I consider it all as downright mockery, and as the fruit only of an unhallowed party zeal, and that every well-instructed christian, and every true friend to the good order and well being of the community should frown upon it as a work of evil and of darkness. Sincerely entertaining these views of the whole purpose and operation of this society, it is not to be expected that I should sympathize at all with the Recorder, in the following desponding allusion to the state of the society's funds, and to the prospects of those who look to it for help.

"With exhausted funds, there are many *small* feeble societies* at this moment looking to it for help, and likely to realize nothing but disappointment, unless a liberal Christian public will come forward and make it the almoner of their charities."

The Telegraph says, in allusion to this Society, "The object is very noble, because it extends the word of salvation to thousands who probably must otherwise live and die in spiritual famine." If this was said in reference to really destitute and feeble societies, it is then true and worthy of attention; but being said generally, and of course of a majority of societies made feeble only by their own choice, and dying in spiritual famine only because they will not receive the bread of life except from hands that have been stamped with the seal of Calvinistic orthodoxy,—we cannot view it in any other light than as highly arrogant in its pretensions, and as setting forth as *real* wants and sufferings, those which are only *imaginary*, or at least self-procured and unnecessary.

"The field is wide," continues the Telegraph, "perhaps *widening*," &c.—We are sorry to say that there is too much ground to fear that it is *widening;* for there is scarcely a society in the state, under the care of a minister whose orthodoxy is suspected, where you will not find orthodox ministers and orthodox missionaries thrusting themselves in, and fomenting divisions, widening breaches, sowing the seeds of suspicion in the minds of weak and ignorant parishioners in relation to their ministers, and thus laying the foundation for more and more *feeble* societies, and furnishing the prospect to the christian community, of ample scope for the exercise and bestowment of its overflowing charities.

I think it important that these circumstances should occasionally be brought to the view of the community, that they may not unwittingly bestow their charities upon a Society that appropriates its funds to what we consider such truly unhallowed purposes. I hope that so able a correspondent as the one whose communication I have alluded to will often favour your readers with the fruits of his pen.

OBSERVATOR.

*Sharon, Stoughton, Bridgwater, Leominster, Pelham, &c. ! !

[From the U. S. Literary Gazette.]

HYMN OF THE WALDENSES.

Hear, father, hear thy faint afflicted flock
Cry to thee, from the desert and the rock;
While those who seek to slay thy children hold
Blasphemous worship under roofs of gold;
And the broad goodly lands, with pleasant airs
That nurse the fruit and wave the grain, are theirs.

Yet better were this mountain wilderness,
And this wild life of danger and distress,
Watchings by night and perilous flight by day,
And meetings in the depths of earth to pray,
Better, far better, than to kneel with them,
And pay the impious right thy laws condemn.

Thou, Lord, dost hold the thunder; the firm land
Tosses in billows when it feels thy hand;
Thou dashest nation against nation, then
Stillest the angry world to peace again.
Oh touch their stony hearts who hunt thy sons—
The murderers of our wives and little ones.

Yet, mighty God, yet shall thy frown look forth
Unveiled and terribly shall shake the earth.
Then the foul power of priestly sin and all
Its long upheld idolatries shall fall.
Thou shalt raise up the trampled and opprest,
And thy delivered saints shall dwell in rest. B.

INTELLIGENCE.

FROM ENGLAND.

By the arrival of the ship Amethyst, Capt. Bussey, from Liverpool, London papers to July 30 have been received. The following summary of the news is from the Daily Advertiser:—

A letter from Constantinople of July 4, mentions that Lord Strangford in a conference with the Reis Effendi, assured him that the king had recalled all the British officers who had engaged in the service of the Greeks, and that the Reis Effendi in reply delivered to Lord Strangford a written promise to evacuate Wallachia forthwith, and Moldavia in a very short time. The letter adds—"There is no longer any doubt of the submission of Colocotroni to the Greek government. He has delivered up the gates of Napoli de Romania, as a pledge of his sincerity, and his friend Odyseus has obtained a guaranty that his life shall be spared."

A letter from the agent to Lloyd's at Smyrna, dated June 18, says—"Yesterday sailed to join the captain pacha at Mitylene, a Turkish frigate and a brig of war, having under escort small craft, with about five thousand troops. Report says a large force is destined to attack the island of Ipsara. We are sorry to say some disorders were yesterday committed by the troops; today perfect order and tranquility is established."

The packet Lady Louisa had arrived at Falmouth from Buenos Ayres, bringing intelligence from that place to May 18, and from Lima to March 9th. The papers furnish intelligence of considerable interest from South America, though not so late as we have some time since received.

Mr Chew, Lieutenant of the East India Company's ship Sophia, and his comrades, who were seized by the Burmese authorities, on the 20th of January, and carried prisoners to Arracan, were set at liberty Feb. 13th. This circumstance was thought to augur well for the re-establishment of peace.

A report was in circulation of the resignation of Lord Liverpool, to be succeeded by the Duke of Wellington.

SPAIN.

A letter from Madrid says, France has assured the King of Spain that she will insist on England's not recognizing the independence of South America!

We find, by a private letter from Madrid, that the Spanish government entertains some alarm for Havana, it having been reported that the Colombian government had succeeded in organizing a conspiracy among the blacks of Cuba, and obtaining a considerable party among the Spanish residents.

AFRICA.

The last accounts received from Cape Coast Castle, state that the Frantees had separated from the British troops, and had several skirmishes with the Ashantees.

SMYRNA, June 21. In politics I have nothing important to notice since my last, excepting that the Capt. Pacha has been collecting together a very heavy force. A frigate and some smaller vessels have just sailed from Smyrna with troops. About a dozen Greeks were shot by them before they embarked. He has avowed his intention of immediately attacking Ipsara. I fear if he does he will overwhelm them. He has about 100 ships; among which are 40 heavy frigates. He has also about 40,000 land troops on board.

The Ipsariots have only about 6,000 men to oppose them; but they are brave, and if the Albanians who are among them, are faithful, there will be a severe battle. They have shut up their wives and children on the top of a mountain under guard of 200 foreign troops with orders to massacre them if they find the Turks gaining ground. Upon hearing the intention of the Capt. Pacha they repaired to Church, where a prayer was offered up to the Almighty that they might be successful in repelling their invaders; after which they kissed each other, and swore fidelity. The Greek Bishop, it is said, gave one of the most eloquent orations upon the event ever heard, and ended with blessing them and administering the sacrament. I fear they cannot resisit the Pacha whose force is so very great, and these Islanders can expect no foreign aid.

CONSTANTINOPLE, July 10. Discord still prevails in the Morea, and the reconciliation of the parties and the submission of the military Chiefs, seems to have been of short duration. Colocotroni has indeed left Tripolizza with his youngest son and with several Chiefs, and appears to be quiet at Knaxitana, but has however been forming cabals in different places. Constantine Pelimessa, one of Colocotroni's partisans, has surprised the town of Kalavista Pano Colocotroni was still in possession of Napoli di Romania on the 2d of June. The Members of the Executive Council were for the present on board a vessel which lay before the town, in daily expectation that the Castle would be given up to them.

Since the death of Lord Byron, nothing has been more detrimental to the Chiefs of Western Greece than the departure of the English Officers; Col. Stanhope, in particular, as a great loss, which Mavrocordato will not easily recover; his opponents will not fail to derive advantage from this circumstance, which it is apprehended will have a very injurious effect with respect to the remittances expected from England.

FROM RIO JANEIRO.

The brig Cervantes, Capt. Dunkin, arrived here on the 2nd inst. having left Rio on the 11th July. He reports that the northern provinces of Brazil were very unsettled. Pernambuco had been declared in a state of rigorous blockade for about two months, when the Emperor issued a decree recalling the blockading ships—but before their arrival (accounts having been received of an action between the Imperialists and anti-Imperialists at Pernambuco, in which the former were defeated, and also the report of an action between a schooner from Pernambuco and one of his Majesty's brigs, which resulted in favour of the latter) he deter-

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for which purpose Lord Cochrane, with his
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From Cadiz.—The captain of the brig
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From Colombia.—We have received per schr. Hiram, from Laguira, Caraccas papers to the 4th of August inclusive. The latest news from Bolivar is only to the 4th of April, at which time he was in Truxillo. The expedition for Peru was to sail on the 20th inst.—Com. Daniels had gone to Puerto Cavello to take command of the fleet that was ordered to Chagres—Com. Balushe had arrived at Puerto Cavello with the Bolivar, Bovocca, and Ceres. *N. Y. Gazette.*

JAMAICA, July 17. Letters from Panama of the 27th June, give what is called an official account of the defection of the Spanish General Olaneta, who had put himself in communication with General Bolivar from Upper Peru.

NEW YORK, SEPT. 6. *Return of La Fayette.*—*Gen. La Fayette* returned to this city yesterday from his visit to the eastward. He landed from the steamboat Oliver Ellsworth about one o'clock, and proceeded to his quarters at the City Hotel. The shores and wharves on both sides the river for two or three miles in extent, were lined with people, who kept up a continued huzza as the boat passed the whole distance. On passing the Navy Yard a national salute was fired by the Franklin 74. The General landed at Fulton Market wharf, where he was met by the committee of the corporation. Thousands of citizens had assembled at this point to greet and welcome his return to this city, and expressed their satisfaction by loud cheers. The Oliver Ellsworth was decorated with colors, and had on board a fine band of music.

He embarked at Middletown about sunset on Saturday, and did not leave the mouth of the river until about twelve at night: but the people attended at the villages and landing places until that hour, and saluted him as the boat passed, with artillery, and with cheers—at several places, handsome transparacies were exhibited of "Welcome La Fayette," &c.

The Worcester Yeoman, speaking of the reception of General La Fayette in that town, says:—

At various places, flags were suspended, and pendants stretched across the street, forming festoons and arches—from the centre of one of which was suspended a large tablet, bearing this inscription:

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PLYMOUTH, SEPT. 4. *Pilgrim Hall.*—The funds of the Pilgrim Society being thought sufficient to warrant the Trustees in commencing the building of a monumental edifice, the corner stone was laid on Wednesday last, with appropriate solemnities. This edifice is to be 70 by 40 feet with walls of unwrought split granite. The height from the top of the foundation to the eve cornice being about 33 feet, will form two stories. The lower room will be about 10 feet in the clear of the ceiling; and the upper to the impost moulding about 20 feet, to which being added the curve of the ceiling, will be about 23 feet. The present contract extends no farther than to enclose the main building. It is intended, as soon as the state of the funds will justify it, to form the front by an addition of about 20 feet, with a double tier of steps having entrance to the upper room by descent to the lower. The front will be finished with a Doric Portico on four columns of about 20 feet in height, the base of which will be from 3 to 4 feet above the level of the street. The situation presents a full view of the inner and outer harbor, with the promontories on the north and south that make the Bay of Plymouth, and nearly the whole shore is washed by its waters.

The Pilgrim Society under the escort of the Standish guards proceeded to the meeting house, where intercession was made by the Rev. Mr. Kendall, select passages of scripture were read by Rev. Mr Willis, of Kingsston, and an address on the character and virtues of our Ancestors was delivered by Alden Bradford, Esq. reaching the hearts of his hearers as it came warm from his own. The solemnities at the church were closed by singing a hymn in the tune of old hundred after the ancient manner, line by line. The Society, under the same escort, and preceded by the children of the several schools, then proceded to the scite of the proposed building, laid the corner stone, when the venerable President, John Watson, Esq. recounted some of the highly valued privileges of our descent. He expressed his gratitude, that his life had been spared to witness these solemnities, and after the filial zeal of the present generation shall be attested in the completion of this monument "to perpetuate the virtues of the Pilgrims," he would say, like the Patriarch of old, *now let thy servant depart in peace.*—The Rev. Dr Allyn expressed our sense of dependance on the Almighty Architect for the success of this and all our labours, and supplicated a divine blessing. *Memorial.*

EMIGRATION TO HAYTI. The Brig De Witt Clinton, Capt. W. C. Barstow, with about 120 coloured people, male and female, including several white families, is now at anchor in the North River, waiting the ebb of the tide this afternoon to proceed on her voyage to Port au Prince with the above number of emigrants, sent out under the auspicies of "the Society for promoting the emigration of free persons of colour to Hayti." *N. Y. Statesman, of Sept. 3.*

NEW-YORK, AUG. 30.—The U. S. ship of the line, Franklin, Com. Stewart, arrived at this port yesterday morning, in 93 days from Valparaiso, via Rio de Janeiro, 39 days from the latter port, all well.

By the Franklin, we learn, that the Chilian expedition against Chiloe, had returned in a very shattered condition, having been defeated.

Lord Cochrane had repaired his 74 gun ship, and was ready to sail. A French frigate and sloop of war were repairing at Rio, and would sail soon.

A general election, for the choice of Governor, Lieut. Governor, Treasurer, and members of the 18th Congress, was held in Vermont, on Monday.—Gov. Van Ness is a candidate for re-election, without any regular opposition, and most, if not all of the present members of Congress, are candidates for re-election.

Daniel P. Cook, son-in-law of Ninian Edwards is re-elected to Congress from Illinois. The people of that state have negatived the call for a convention to make the constitution favourable to the admission of slaves.

SUMMARY.

PIRATES. Capt. Lee, from Trinidad, spoke Aug. 24, off Key West, brig Hollon, 13 days from Kingston, Jam. for Norfolk, and received on board Capt. Fowler, late of sch. Martha Jane, captured and destroyed by pirates. Capt. F. states, that only 6 of the 21 pirates, who took him, had been made prisoners, the remainder (with the exception of the Capt., who was shot,) having made their escape—those 6 were carried to Jam. tried the day before he came away, 5 found guilty, and one cleared, it having been proved he was a prisoner—they were all Spaniards—one of the 5 being a youth, and testifying that he was compelled to join them, it was supposed mercy will be extended to him. Eleven other pirates, brought in by the King's schr. Union, were to receive their trials on the day Capt. F. left—several others were in confinement.

ATTEMPT AT ROBBERY. A lad, named Charles Man, about 15 years of age, was stopped on the road between this place and Lynn, on Sunday afternoon, by a man, who came up behind him, caught hold of him, took him to some willow bushes, and demanded his money. A stage passing in a few moments, the man escaped over the wall, after attempting to stab the boy with a knife. *Courier.*

We rejoice to hear that the Sepulchre of Washington, on Mount Vernon, is undergoing a thorough repair, preparatory to the arrival at that consecrated spot of his adopted son. *Better late than never.*—Cent.

A Company is forming in London to establish a Steam-boat communication between great Britain and the United States. Our countryman Perkins is of opinion that the project is practicable, and the passage can be made within twelve days.

The Duke of York has issued a general order that the officers of the British army shall no longer distribute Bibles, or collect subscriptions for Bible Societies.

Immense damage has been done in Essex County, England, by a hail storm. Some of the pieces of ice were 7 inches in circumferance.

In the course of the last six months, not less than a dozen persons have been killed in boxing matches.

An ordinance of the Austrian police, July 21st, renews the order not to suffer any suspicious foreigner to enter the Austrian dominions, and to send beyond the frontier all those respecting whose opinions any suspicions shall arise, or who shall be guilty of any fault whatever.

John Desha is elected Governor of Kentucky, Vice Gov. Adair, whose term of service has expired. Robert M'Afee is elected Lt. Governor.

LOUISIANA. Henry Johnson has been elected Governor of this state by a large majority, Edward Livingston, William L. Brent, and H. H. Gurley have been re-elected to Congress.

Henry Clay is re-elected Representative to Congress without opposition.

PERKINS' STEAM ENGINE. It is said that Mr Perkins has so far succeeeed with his improved steam engine that he has been offered £36,000 for a share of the patent.

ATHENS, JUNE 6. Odysseus, united with Panorias of Salona, and Mietas, surnamed the *Turcophage*, has, for the fifth time, distinguished the straights of the Thermopylæ, by the defeat of the barbarians. When the news was received at Athens that the Captain Pacha had succeeded in revictualling Negropont, a new attack on the side of Beotia was expected. Measures were therefore taken in anticipation of this event, and Dervisch Pacha had advanced with 10,000 men. The combats recommenced on the first of June. The action was bloody that day. The enemy was kept at check that day, when the Turks were put to the route. We are ignorant of their loss, but at this moment all the mountaineers and the peasants of the plains are going to enrich themselves with the spoils of the Turks, and the villages resound with the cries of joy.

The British Government by order of council of June 24, has made some important regulations for the government of the British Navy. They are comprised in ten chapters. By one the ships of the fleet are to be divided into six classes or rates—the first to embrace all three-decked ships—the 2d two-decked ships of 80 guns and upwards, &c.—the 6th rate to include vessels of from 24 to 36 guns. All ships to be rated according to the number of guns they actually carry. Some important regulations are made relative to rank and command. There are to be two ranks of Commodores. Ships of all the six rates are to be commanded by Captains, who are no longer to be called Post Captains, and sloops and bomb-vessels are to be commanded by Commanders, by which title they are to be addressed, and not as Captains. Provision is also made for two new classes of warrant officers, to be called Volunteers of the second class, and Masters' Assistants.

RENUNCIATION OF UNIVERSALISM.

From a letter published in the Hartford Christian Secretary, it appears, that the Rev'd. Z. Crosman, who has been for several years pastor of the New Universalist church at Norwich, (Con.) has publicly renounced his sentiments. After a few weeks absence, (says the letter.) "he returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath. On the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal salvation*; and stated in clear and impressive language, that, for the last nine months he had laboured under strong feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had professed to believe, and to preach, and that after diligently searching the Scriptures—praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of Universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. *Mirror.*

The circuit court of the United States for New-York, adjourned Sept. 3d, sine die. His Honour Judge Van Ness, in discharging the Grand Jury, expressed his regret that the criminal code of the United States was so imperfect, that many offences passed unpunished; that a revision of this code, he hoped, would soon take place.

LITERARY.

BROWN UNIVERSITY.

The annual Commencement at Brown University was held on Wednesday the first inst. The graduating class consisted of 41. The degree of A. M. was conferred on 20 alumni of the college.

"The honorary degree of A. M. was conferred on the Rev. Nathaniel Williams of Beverly; and the honorary degree of D. D. on the Rev. Mr Wight of Bristol, and the Rev. Robert Semple of Virginia.

The degree of M. D. on 7 young gentlemen."

We understand that the performances were highly honourable to the young gentlemen and to the institution.

The Rev. Alva Woods, Professor at Columbia College, Washington, has been appointed Professor of Mathematics and Natural Philosophy in Brown University—Horatio Gates Bowen, of Providence, has also been appointed Professor of Natural History, Librarian, and keeper of the Cabinet.

At the Commencement at Bowdoin College on Wednesday last, thirteen young gentlemen were admitted in course to the degree of A. B. and eight to that of A. M. The honorary degree of LL. D. was confered on Gen. Lafayette, and on Parker Cleveland, Professor of Mathematics and Natural Philosophy in the College. Rev. Thomas C. Upham was chosen Professor of Metaphysics and Moral Philosophy. Professor Newman was chosen Professor of Rhetoric and Oratory; and Mr Alpheus S. Packard, to succeed him as Professor of Languages and Classical Literature. Mr Wm. Smyth was appointed Tutor. *Adv.*

At the Commencement at Waterville College on the 25th ult. three candidates received the degree of A. B. and fifteen students were admitted into the college.—*Ib.*

ESSEX HISTORICAL SOCIETY. On the 6th ult. being the 196th anniversary of the landing of Gov. Endicott at Naumkeag, the annual meeting of the Essex Historical Society was held, in this town, when the following gentlemen were elected Officers for the ensuing year:—

Edw. A. Holyoke, M. D. L. L. D. *President.*
Hon. Jos. Story, *Vice President.*
Hon. John G. King, *Cor. Sec'ry.*
Wm. Proctor, Esq. *Rec. Sec'ry.*
Hon. Stephen White, *Treasurer.*
Trustees.—Hon. John Pickering, Hon. N. Silsbee, Hon. L. Saltonstall, Ichabod Tucker, Esq. Wm. Gibbs, Esq. Hon. D. A. White, Frederic Howes, Esq.
Charles C. Clark, Esq. *Librarian and Cabinet Keeper.*

We are happy to learn that this Society have appointed a publishing committee, and that the public may soon expect some interesting papers relating to the history and ambiguities of this part of old Massachusetts. *Salem Gaz.*

The literary, philosophical, and theological public look with much interest for the appearance of a work now in the press of Mr Wiley, of this city, entitled, "Essays on the Nature and Uses of the various Evidences of Revealed Religion, by Gulian C. Verplanck, Esq." Professor of the Episcopal Theological Seminary in this city. *N. Y. National Union.*

LAW INTELLIGENCE. Archibald Haralson, Esq. of Louisiana, has just completed a translation of Pothier on sale, with notes from the English and American Reports. Mr Haralson was formerly the Solicitor General of North Carolina, and has acquired considerable fame as a civilian and advocate. From his extensive practice in the only state in the Union, where the civil law is adopted, we anticipate that this work of Pothier, the most distinguished and learned civilian of Europe, will be a great acquisition to the libraries of the gentlemen of the bar. *N. Y. Statesman.*

It is stated that the New Hampshire Historical Society is preparing to publish a volume of collections, which will contain Penhallow's Indian Wars, and a considerable number of articles never before published.

Eight thousand dollars have been subscribed at Burlington, towards the erection of a new college, in place of that lately destroyed by fire.

It is in contemplation to establish a College on the Western Reserve. Its location is to be determined by Commissioners appointed by the Presbyterics of Grand River, Portage, and Huron.

An Athenæum has been established at New York upon a very comprehensive and elevated plan. The reading rooms are to be supplied as usual with foreign and domestic journals of every description; but, in addition, all the new books of any value, European and American, are to be furnished as soon after their appearance as possible, and lectures will be delivered during six months in each year, in the different branches of science and literature. The associates in the enterprise have chosen from among their number lecturers who will provide daily, by rotation, one lecture at least, upon some topic of general interest. A choice library and philosophical apparatus are to be procured and collections of specimens to be formed. The payment of twenty dollars per annum entitles the subscribers to a ticket of admittance to the Lectures, Library and Reading Rooms. There is no important nor elegant branch of knowledge which is not included in the general scheme of subjects for lectures adopted by the associates.

A work relative to the Aborigines of this country is advertized in London, entitled "Sketches of the History, Manners and Customs of the North American Indians, with observations on their religion and language, by James Buchanan, Esq. His B. M. Consul for the state of New York.

A gentleman from the south eminently qualified for the purpose, has lately finished a translation of a suppressed work of the celebrated Le Brun, author of "My Uncle Thomas." It is said to be full of wit and humour, and the chef-d'oeuvre of Le Brun's works. *N. Y. Statesman.*

ORDINATIONS.

At a meeting of the Association of the Western District of the County of New-Haven, in that city, Aug. 17th and 18th, Mr Benjamin Chase received ordination as an Evangelist. Sermon by Rev. Dr Spring, of N. York, on the divine institution of the Christian Ministry, from Acts xxvi. 16, 17, 18.

At an ordination held in St. Michael's Church, Bristol, R. I. on Sunday the 15th Aug. Henry W. Ducachet, M. D. of New-York, was admitted to the holy order of Deacon, by the Right Rev. Bishop Griswold.

On the 15th ult. in the First Baptist Church at Norfolk, Va. the Rev. Benjamin Bullock was ordained, by the request of the Church in Hampton, at which he had been chosen pastor. The Rev. Dr M. Woodson preached, from 1 Timothy, 4. 16. *Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee.*

The Rev. F. W. P. GREENWOOD was installed, by the Pastor and Wardens of King's Chapel, colleague Pastor of that Church, on Sunday, the 29th ult. after which, the junior Pastor delivered a discourse appropriate to the occasion.

MARRIED,

In Plymouth, Maj. Thomas Hedge to Miss Lydia C. Goodwin.

In Bath, England, Robert Hunter Brown, Esq. formerly in the E. I. Company's service, to Ann, eldest doughter of the late Caleb Blanchard, Esq. of London, formerly of this city.

In N. York, Rev. Emerson Davis, of Westfield, Mass. to Miss Mary M. Folger.

In Salem, Mr T. Putnam Derby, to Miss Rachel, daughter of Col. Wm. Ropes.

In Roxbury, on Thursday, George F. Bartlett, Esq. of Louisville, Ken. to Miss Martha M. Rogers.

In Wilmington, N. C. the Rev. Wm. Hogan, late Pastor of St. Mary's Church, in Philadelphia, to Mrs M'Kay, of Wilmington.

In this city, at Trinity Church, by the Rev. Dr Gardiner, Mr William Rowson to Miss Hannah Smith Bancroft.

By Rev. Dr Gardiner, Mr Thomas P. Rich to Miss Jane B. Milner.

DIED,

In this city. on the 3d inst. of the croup, Lucy Q., only daughter of Thomas and Lucy Tarbell, aged six years.

On board the Bestey, at Matanzas, Mr James Wilson, of Beverly, aged 23.

Lost overboard, from sloop Connecticut, on his passage from Baltimore to New-York, on Sunday, 29th ult. off Sandy Point, Mr William A. Tufts, of Charlestown, Mass.

In Brunswick, N. Y. on Saturday morning, the Rev. John Basset, D. D. Pastor of the Reformed Dutch Church in that place, aged 59.

In Camden, Me. Miss Eliza, daughter of Benjamin Cushing, Esq. aged 23.

In Fryeburg, Miss Elvira, daughter of Dr Oliver Griswold, aged about 19.

In Wrentham, Miss Sarah Bean, daughter of the late Rev. Joseph Bean, aged 57.

In Cambridge-port, Mr Elijah Nevers, aged 46.

In Northboro', Mrs. Hannah, wife of Capt. Stephen Shattuck, aged 29.

GENEVA CATECHISM.

COMPLETE SETS of the Geneva Catechism may be obtained at the Counting Room of the Christian Register, in any quantities.

Private Boarding.

A SMALL private family, without children, would be glad to accommodate a gentleman and his wife with board. They can have a separate Parlour, and Chamber over it. The situation is pleasant; a little south of the New Market.

Inquire at the Counting-room of the Christian Register.

Boston, Aug. 27, 1824.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do. Systematic Theology
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Griesbach Nov. Test.
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Lee's Sermons
Tappan's Works
Neal's History of the Puritans, 2 vols. Lond. 1811.
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
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Bancroft's Sermons.
Clark's Discourses to young people
Evans' Sketch

☞ A variety of valuable and cheap Religious Tracts constantly on hand. A liberal discount will be made to those who purchase to sell again or for distribution.

JUST published, and for sale by Nath'l. Balch, Jr. at No. 18 1-2 Cornhill, and at the office of the Christian Register, also at the principal book-stores in the city, price 25 cents, Rev. Jacob Norton's Valedictory Discourse, delivered before the first Religious Society in Weymouth, on the morning of the Lord's day, in two parts. Published by request. *Thou bringest certain strange things to our ears.* August 20.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *St. Paul.*

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*

August 27.

JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together.

RAMMOHUN ROY.—Just published and for sale at the Counting Room of the Christian Register, an engraved likeness of this distinguished Hindoo.

August 6.

FOR sale at this office a few copies of Dr Bancroft's Sermon at the ordination of Rev. Mr Bigelow, of Medford.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

Kenrick's Exposition.

FOR sale at this Office, a valuable copy of KENRICK'S EXPOSITION of the Historical Writers of the New Testament—3 vols. royal octavo.

A YOUNG man of steady habits, wishes a situation in a family, or to attend upon a gentleman who is travelling. A situation as a Coachman to a family in the country would be preferred. A line addressed to T. H., at this office, will be attended to. *Sept. 9.*

Miscellanies.

HOME.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn?—
Pleasure is mark'd by fleetness,
To those who ever roam;
While grief itself has sweetness
At Home! dear Home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visit when most brief;
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart;
Then, dost thou sigh for pleasure?
O! do not widely roam;
But seek that hidden treasure
At Home! dear Home!

Does pure religion charm thee
Far more than aught below?
Would'st thou that she should arm thee
Against the hour of woe?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there;
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At Home! dear Home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shews its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome.
And be her first-fruits proffered
At Home! dear Home!

BERNARD BARTON.

Lines presented, entwined in a wreath of flowers, to Gen. Lafayette, on his arrival on the Common, in Boston, by a little girl.

An infant hand presents these blushing flowers,
Glowing and pure as childhood's artless hours,
When roses bloom and buds of promise smile,
Repaying with their charms the culturer's toil.

O! take them, FATHER,—they were culled *for you!*
(Still bright with warm *affection's* sacred dew;)
O! let them *live* in thy benignant smile,
And o'er thy *brow of glory* bloom awhile
'Twined with the *laurel* fame on thee bestow'd,
When thy *young heart* with patriot ardor glow'd.

Self-exil'd from the charms of *wealth* and *love*,
And *home*, and *friends*, thou didst our *champion* prove;
And by the side of glorious WASHINGTON,
Didst make our grateful country *all thine own.*

Go, fragile offering, speak the ardent joy
Our bosoms feel, which *time* can ne'er destroy!

GENERAL LA FAYETTE.

The Daily Advertiser of Thursday last contains a very well-written account of the literary exercises at Cambridge on commencement week, and of the generous feelings which were called into exercise by the presence of our national benefactor. Speaking of Gen. La Fayette, the writer observes:—

"The presence of so distinguished a guest gave extraordinary animation and interest to the whole scene. De la Fayette was seated in a conspicuous place upon the stage, between his Excellency the Governor, and Gov. Brooks.—Most of the principal performers took occasion in the course of their addresses to allude to his presence; and this was done in some instances, in a peculiarly pointed and happy manner, more especially by the three leading orators, Messrs. Newell, Emerson, and Upham. The rapturous bursts of applause, with which these allusions were all received by the audience, evinced sufficiently, how completely the public feeling coincided with the sentiments of the speaker. The General himself, was not insensible to this spontaneous and hearty homage of a grateful assembly. His eyes were often suffused with tears; and he was seen at times to press the hands of the two Governors in an affectionate manner, as if to convey through them, to the audience, the satisfaction with which he was impressed. Taking into view the elevated objects for which the assembly was convened upon this occasion, and the purely disinterested character, or the generous enthusiasm which was accidentally called forth, we have rarely witnessed a scene more houourable to human nature, and better fitted to inspire us with lofty ideas of our ultimate destiny. It was impossible not to feel that the souls who were thus transported with delight, by the force of merely moral motives, could not be entirely swallowed up in sense and self; and to see this apostle of liberty, this able friend and champion of human happiness, receiving in a new world, the well earned crown of glory which has long been denied him in his own country—who could help regarding it as not less an indirect proof than a beautiful emblem of the rewards that await the persecuted just in some future state of being? Who could help thinking that it would be worth a man's while to pass from one world to another—were it even through the valley of the shadow of death—if he could be sure of such a welcome from some celestial spirits as our illustrious guest and benefactor is receiving from us?

If that high world, which lies beyond
Our own *surviving love endears*,
If there the cherished heart be found,
The eye the same expecting tears,
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth and find all fears
Lost in thy light, Eternity!

The writer proceeds to speak of the commencement exercices, and after bestowing due encomiums on the performances generally, he alludes more particularly to some of the principal speakers.

"The two leading orators of the day, Messrs. Emerson and Upham, accidentally selected the same subject, viz. the tendency of society to proceed under favourable circumstances, in the continual course of improvement, or in other words, *the perfectibility of man.* It was rather singular that both the principal speakers should not only choose the same subject, but that they should both choose—probably without any reference to the accidental circumstances of the day—the subject, which was on the whole, the most appropriate to these circumstances that could have been selected, considering that our illustrious guest has passed his life in a continual course of struggles and sacrifices, which could only be justified by the high probability of this consolatory principle. To a philosophic observer, this singular coincidence is worth attention for another reason, as evincing the change which has taken place in the public opinion of the country upon this great subject, and the interesting topics connected with it.—The doubts and fears which occupied the minds of our best men—for some time after the close of the war of independence, with regard to the ultimate success of our own revolution, and the disgust with which the wise and good throughout the world were affected by the horrors that disgraced the cause of improvement and liberty in France, threw for a considerable time, a certain degree of unpopularity upon this great cause itself. Most persons can recollect the day—for it is not a distant one—when it was not very common to hear in the performances at commencement, or upon any other public occasion, an expression of much enthusiasm for liberty; and when the doctrine of perfectibility was far from being generally entertained even here by reflecting men, or by the people at large. The unexampled progress of our country in power and wealth, and in all the arts of social life, has at last changed the current of opinion. We cannot help believing, when we daily have the fact before our eyes, that men and nations only require the aid of liberal institutions, to make the most rapid advances in civilization—advances which may well be called *indefinite* since no limit can in reason be assigned to them, excepting always the great and impassable barriers of nature. When we speak of the *perfectibility of man*, we do not of course mean (as some affect to suppose) that he will learn to fly like a bird—and swim like a fish, or that he will live forever in a mortal state; but that he will attain under favourable circumstances the degree of perfection of which his nature is capable; and that no good and sufficient reason can be given why a future form of society may not exist in Europe or America, as much superior to the present one, as the present one is to that of the Hottentots of Africa, or the Kansas and Omawhaws of our own continent. These new opinions have been gradually gaining ground among thinking men, until they have finally penetrated the whole social body. As they are now embraced by all the young and ardent among us with a sort of passion, the fact to which we have alluded, that the two principal speakers coincided in this subject, which under other circumstances it would have been somewhat singular that either should have chosen, is a strong proof of the correctness of these remarks. The masterly manner in which the same train of thought was developed by the orator of the Phi Beta Kappa Society, on the day succeeding commencement, is another evidence of the same general proposition.

The correspondent of the New York Daily Advertiser, writing from Boston, after giving an account of the reception of Gen. La Fayette here, makes the following remarks upon the appearance of our population— *Daily Adv.*

"The military of Massachusetts are fine looking men—the pride of the soldier is admirably kept up. There is a great contrast between the appearance of 50,000 inhabitants assembled here and in New York, that is very striking to a New Yorker. The whole population look like people of the same race. There is nothing of that mingling of all nations of the earth, which is the striking characteristic of every popular assembly in our city.

NORTH AMERICAN REVIEW.

A work has been published during the present year in London, entitled "A Summary View of America; by an Englishman." The author has recently been a traveller in this country, and his work contains the result of his observations on our manners, character, condition and improvement. In his Chapter on Literature he speaks as follows concerning the North American Review. *Daily Adv.*

"Of periodical literary journals, they have but one of conspicuous excellence. This is the North American Review, conducted on the plan of the Edinburgh and Quarterly Reviews, and justly entitled to rank side by side with them; for though trumpery articles have occasionally appeared in it, its general character is highly respectable. Its chief defect is want of courage in attacking the faults or follies of the country. Like those preachers,

'Who never mention hell to ears polite,'

the writers in it seem afraid of giving offence by plain speaking. They will

'Just hint a fault, and hesitate dislike.'

No doubt this caution has been occasioned by the knowledge of the impatience of their country at satire on themselves; but it has the effect of giving insipidity to the work. An infusion of the essence of Swift or Juvenal would make the mixture, like a seasoned dish with spices, excite the palate, and promote a a thirst for knowledge. Several attempts at wit have been made in the North American; but like bladders blown by children with soap and water, they have been showy but empty. The writers have produced nothing in this way equal to some of the half earnest, half jocular pieces in Blackwood's Magazine. On the other hand they have not fallen into the flippant petulance so observable in the early numbers of the Edinburgh Review, nor into the arrogant acerbity so often conspicuous in the Quarterly. I believe that no work of the kind can produce finer examples of eloquent composition, than the North American Review. Some of these remain on my mind still giving delight, as the music of a well tuned instrument continues to vibrate on the ear after the sound has ceased."

Franklin and La Fayette.—A friend has favored us with the subjoined copy of a letter from Doctor FRANKLIN to the Marquis LA FAYETTE. As it was written prior to the gallant conduct of LA FAYETTE at the head of the Pennsylvania line, and other troops in Virginia, it demonstrates how excellent the early deeds of that distinguished and illustrious son of Liberty must have been, to have called forth such appropriate acknowledgments of them from the Congress, and their venerable Minister. Dr FRANKLIN's letter is a model of correct panegyric, and, we trust, will be imitated by the writers whose talents will soon be put in requisition in new addresses to LA FAYETTE. We trust the beauty of *compression*, and the force which it gains by *brevity*, will not be overlooked by the American draftmen of those *anticipated* compositions.

Letter from Doctor Franklin to the Marquis La Fayette, (with the sword ordered by Congress.)

PASSY, 24th AUGUST, 1799.

SIR, The Congress sensible of your merit towards the United States, but *unable adequately to reward it*, determined to present you with a sword, as a small mark of grateful acknowledgment. They directed it to be ornamented with suitable devices. Some of the principal actions of the war, in which you distinguished yourself by your bravery and conduct, are therefore, represented upon it. These with a few emblematic figures, all admirably well executed, make its principal value. By the help of the exquisite artists France affords, I find it easy to express every thing, but *the sense we have of your worth and our obligations to you.* For this, figures, and even words, are found insufficient.

I therefore only add, that, with the most perfect esteem and respect, I have the honor of presenting it to you. B. FRANKLIN.

P. S.—My grandson goes to Havre with the sword, and will have the honor of presenting it to you.

BORING FOR WATER.

Of the many accounts which we have published on the subject of boring for water, we do not recollect of any one which is more conclusive as to its feasibility than the following.

We have been requested to publish this statement by a gentleman who was at New Brunswick during the operation—and who was told that any information that might be desired would be cheerfully afforded, if a like experiment should be made here. He will call upon the citizens to obtain subscriptions for this purpose—and we hope the laudableness of the undertaking renders it unnecessary to bespeak their liberality thereon.—[*Alex. Herald.*

NEW BRUNSWICK, N. J. AUG. 2.

Highly Important Discovery.—Levi Disbrow, an ingenious and enterprising mechanic of this city, being impressed with the belief, that, by boring into the earth a sufficient depth, a stream of water might be caused to flow therefrom, any where in this region of country, some time since determined to try the experiment; he commenced the operation of boring at the distillery of J. H. Bostwick, Esq. about a mile northwest of New Brunswick, where he has perforated through various strata of red shell, slate, silex, and granite, to the depth of about 160 feet, and has brought up a stream of pure water, which now discharges about 1,600 gallons in 24 hours, and keeps increasing as his auger descends deeper. He commenced in the bottom of a well of about 13 feet in depth, the water of which was quite hard, but the water he had brought up from this great depth is said to be as soft as rain water, and several degrees colder than any of our ordinary springs or wells. This is a discovery of immense value, as it will enable any one who can afford the expense, to have a stream of water issuing at his door, in his barn yard, or in his fields, of the finest and most delicious flavour, and will, it is believed, in a great measure supersede the sinking of wells and the use of pumps; nor is it improbable, that, in some situations, a sufficient supply may be obtained for hydraulic power.

He intends boring until he causes a sufficient quantity of water to ascend to the requisite height to supply Mr. Bostwick's distillery, without the use of pumps; and from what he has already accomplished, we have no doubt of his realizing his expectation. We congratulate the public on a discovery of such importance, and hope some spirited individuals will enable him, as soon as he shall have finished the job in hand, to prosecute the investigation, while they may add essentially to their own comfort and convenience.

BIBLE SOCIETIES, DENOUNCED BY THE POPE.

There is in the *Etoile* a very curious document, the *Enclyclic Letter* of the present Pope Leo XII. "to his venerable brethren Patriarchs, Primates, Archbishops, and Bishops,"—a sort of pastoral charge which each new Pope delivers to the Bishops of all the Catholic Church on his elevation, and which in the present instance has been long delayed by the illness of his Holiness. The most remarkable part of an admonition against "A sect, which, arrogating to itself the false name of philosophy, has reanimated from their ashes the dispersed phalanxes of almost all errors." "This sect," continues the Pope, "covered externally with the flattering appearances of piety and liberality, professes *tolerantism*, (so they call it) or *indifferencism*, and extends it not only to civil affairs, of which we do not speak, but even those of religion, teaching that God has given men an entire liberty, so that every one may, without danger to his salvation, embrace or adopt the sect or opinion which pleases him according to his private judgment. **** It is true the error is not new, but in our days it is let loose, with more audacity, against the stability and purity of the Catholic faith; for Eusebius relates after Rhodon, that mad idea was propogated by a certain Apelles, a heretic of the second century, who maintained that it was not necessary to search out (*approfundir*) entirely the faith, but that each person should remain firm in the opinion he had once formed.—Apelles affirmed that those were to be saved who put their trust in Jesus Christ, provided always that death surprised them in good works."

After recapitulating some other heresies, alike horrible, no doubt, with this of Appelles, but into all the horrors of which we cannot enter, and observing the much greater lengths to which the terrific tolerance of modern times proceeds, the part of the Encyclic letter which is given in the *Etoile*, concludes thus—

"God, who confounds the wisdom of the wise, seems to have given up the enemies of his church, and the detractors of supernatural revelation, to a reprobate sense, and to that mystery of iniquity which was written on the forehead of the shameless woman, of whom the apostle John speaketh; for what greater iniquity than to see these proud men not only abandon the true religion, but attempt to surprise the simple by sophism of all sorts, by words and writings full of artifice? *Let God arise, let him repress, let him confound, let him annihilate, this unbridled licentiousness of speaking, writing, and publishing writings!*"

We cry amen! but we hope his Holiness and his followers will really leave the matter to God's will and their own arguments, and not to call in the civil arm and the authority of the State to repress those whom God chooses to tolerate, even though their tenets should be horrible as those of the heretic Apelles.

Dublin paper.

Extravagance of Fashion.—A late London paper, describing the dresses of some ladies on a public occasion in that city, makes the following statements:

"The Dutchess of Argyll, in a dress of massive golden tissue: her raven locks, and a prodigious plume of feathers of the same colour, produced a contrast with her diamonds, equalled only by

"The Dutchess of Bedford, whose jewelry astonished all by its glitter and its glare. The latter made a prodigious display indeed. Independently of the necklace, which cost at least *fifty thousand guineas*, ($233,000) chains of diamonds, with amethysts in the centre, decorated her Grace's dress from the black velvet Spanish hat to the girdle or cestus below the stomacher.

The Hon. Mrs. Hope was a meteor in the throng; that lady was a moving firmament; and it was said that the cost in brilliants alone, in a dress of sombre magnificence, (crimson,) exceeded *seven hundred thousand* pounds!" or $3,108,000.

This single sum is more than sufficient to pay the salaries of *all the Governors* in the United States for *fifty-five years!* and if divided among the people of this country would be more than a quarter of a dollar to each individual, or about $2 to every person in the State of New York, or nearly $24 to every inhabitant of this city. It is also about *one fifth* of the whole expense of our national government for a year!

Every argument against an irreligious death is equally cogent against an irreligious life.

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CH

VOL. III.

Miscellanies.

CHRISTIANITY IN INDIA.

The statements given in our last respecting th
pondence between Mr Ware and Mr Adam,
to the third Question. We now proce
fourth question:—

"*Of what caste are they generally? A*
effect has their profession of Christian
their standing?"

In reply to this question he informs us that
verts have been either Mussulmans or Hindo
former are of two classes. The converts fr
are supposed to have been generally from t
classes. When a Mussulman embraces Ch
he is treated with coldness and sometimes
tempt by his former associates. Converts fro
Mussulmans are supposed to be frequently
by selfish motives; and hence it is found th
the apostacies from Christianity, particularl
cutta, have been those of Mussulman co

The Hindoos are properly divided into tw
though these contain numerous subdivision
Brahmins are of various grades and character
this caste have been converted, but they are
low, ignorant, and dependent. Only two o
nence have been converted, and one of these
mohun Chowdhuree) is suspected not to hav
fluenced by upright motives. He is respectab
dependent in his circumstances. The other
an acount is given in the Monthly Friend
p. 96, is a learned Brahmin of Delhi. Thi
have been the first instance of the conve
learned Brahmin. The converts are almo
exception from the lower classes, and some
among the most degraded. Mr Adam con
saying:—

"Whatever be the caste of a Hindoo
he necessarily loses it on embracing C
ity; i. e. his nearest relatives and deare
henceforth refuse to eat, drink, or in
associate with him. When any one
his caste, it can be regained only wi
trouble, at a considerable expense,
without great influence being used in
by some respectable landholder. Th
of those who, whether from choice o
ty, live without regard to the rules of
very great; and it is evident that i
tion to their increase the terror
with the loss of caste will be lessened

"'V. *Are they Christians from con*
from other motives?'

To this question Mr Adam replies:

"It is difficult, and perhaps dan
pronounce on the motives by which o
creatures are at any time influenced
ing a particular course of conduct;
present case the motives may have b
rious as the individuals who have
Christianity. In delivering, therefor
timents on this subject, I would be
to do it with extreme diffidence, beari
that they are not more amenable to
am to them, and that both must ren
count to the great Searcher of heart
Judge of men.

"It is easier to determine what
been their motives, than to perceive
If, to render their motives good, it
ered necessary for them to have
truth and virtue to error and vice, fr
ple approbation of the former and
tion of the latter, then I fear that
them can be justly considered as b
this description. "Inquiry" resp
doctrines of the gospel as compare
contra-distinguished from, those of
and Mussulmanism, and a well foun
viction" of the truth of the one, an
neousness of either of the others,
by their extreme ignorance both
and their new religion, to have h
any thing at all, to do with their pr
Christianity; while the numerous i
immoral conduct which occur amo
and meet with the public censur
teachers, show that they did not
strictness of discipline to which
been required to submit. That the
little acquainted with their former
state as the general impression left
mind, after all the opportunities o
and conversing with them that I hav
during my residence in India; an
which is confirmed by the fact, tha
single exception perhaps of the Del
pundit, none of them have been ab
their own sacred books. That they
perfectly acquainted with the relig
they have embraced, even as it is t
I would state as a general impressi
in the same way and corroborated by
ing fact. Tarachund Dutt, a native
siding at Vansvariya, in one of his
on Christianity, entitled *Jnananjus*
the three persons of the Athanasian
the three persons of the Hindoo
described the Father, Son, and Hol
respectively, the Creator, Preserve
troyer of the world. Not only is
unscriptural, but this account of it
dox; and yet the book containing i
ed at the Serampore Press under th